

THE MIRACVLOVS

A N D H A P P I E

*Union of England and Scotland ; by
how admirable meanes it is effected ;*

*how profitable to both Nations, and how
free of any inconuenience either
past, present, or to be
discerned.*



LONDON

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To his louing Countrimen.

IF Euent be the certaineſt and leaſt ſuſpected Councillors as they that cannot looke but like themſelues: for their ſakes I hope to be accepted, and for their ſakes to haue ſo much of the priuiledge of an hiſtorian as to be allowed to ſpeake truth; which if it carrieth no other then it owne beauty, cal it not a fault, ſince thereby I giue you prooſe I deſire not to ſteale your opinions with inticements. I haue deliuered you the laſt Time, and This; that out of the experience of both, you may frame the ſucceeding. I haue ſpoken them truly, becauſe it is fit you ſhould ſee them in their nakednes, for to iudge by them is to know them without colours. Laſtly I haue touched, (though not neere to the life) the admirable happines of this Iland in our Prince; A Prince whoſe vertues giue luſter to his authority, and that authority to his actions; ſo as he needs not the priuiledge of his fortune, ſince all his performances are able to ſtande vpon their owne force, needing neither countenance nor power to giue them reputation. Amongeſt his vertues I haue ſhewed his vprightnes, that lighted by that great example, you may bee free from all partialities. Thus haue I

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performed the duty I owe to you, and my Country, I knowe honestly : if you thinke so my rewarde is the fuller. Free I am from hiding a corrupted will under another pretence ; And as I haue finished this Epistle without mingling it with salutations or excuses, so haue I passed through the boundes of my purpose, wooing no one but all, and all without any other aduocate but truth, the colours under which all honest spirits and good Common-wealths-men ought to venture themselves. And so not doubting but the same minde that is truly inclined to the good of his country will allowe my intent and pardon my errors, I rest.

**The humble seruant
of all true Patriottes.**



The miraculous and happy Vni-
on of England and Scotland; by
how admirable meanes it is effected; how
profitable to both Nations, and how free
of any Inconuenience, either
past, present, or to be
discerned.



He end of knowledge, is ac-
knowledgement, for since we
can looke vpon nothing that is
not deriued from God, and that
beareth not a testimonie of his
power and goodnesse, gratitude
must follow vnderstanding, if not
to recompence, yet to witnesse the feelings of his
benefits. From this consideration (louing Coun-
trymen) I haue presumed to offer you this Trea-
tise. We haue all fealt, I doubt not the mercy of
God in this late happy and admirable alteration,
and I hope not alone fealt it with our bodyes,

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but our mindes; for to haue so great a benefit, from so great a power, rewardes the minde with such a satisfaction as earth cannot giue. What you haue thought, pardon mee though I presume to speake, since my end is not to challenge any superiority, but to preuent (if my end may bee as happy as my purpose) the incident diseases of humane prosperitiy. My proiect is then the greatnes of this blessing, and not alone the blessing, but to oblige vs the more; the consideration by what vnexpected meanes, and how much beyond either the common course of things, or the strength of man it is effected. Next how free it is from all the inconueniences incident to the common alterations or augmentations of Empires: and lastly since it is aboue the course of nature, or the ordinary disposition of things, being full of profit without either daunger or former hazardes, that like a diuine and supernaturall blessing wee entertaine and vse it. Thus farre goeth the scope of my intent, destinating my labours to bee the seruants of your memory, for which I desire no other recompence, but your owne happy and iust proceedings, taking the aduenture of your acceptance, & leauing vnto you the glory of so great an action, as the due of those progressions that are performed with iust and vnspotted mindes.

This realme hauing a long time laboured in the
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preuention of dangers, and enioying an outwarde rather then inward peace, like a body that fetcheth all the health from Phisicke, and was of late yeares come to that weaknesse, as in a short space had shee continued in her course her preuentions had prooued vaine. For the aduantage of otheis disagreement was by agreement taken from vs, our treasure spent, our Souldiers of experience consumed, the subiects purse emptied, and in fine, like a shippe that had throwne out her goods to saue her carkasse, wee floated with our liues rather reprimed then saued.

In the meane time, and in all this time, this realme resisted none of her griefes by a naturall course, which is by her owne strength, but bee- ing rather feathers then winges, neither the glory nor profit was hers, but our blood and treasure, was the medicine of our suspected constitution.

It is necessary I bring you thus farre backe (good Couutrimen) aswell because man knowing nothing in his originall, cannot iudge singlie; but by coupling contrarieties, seeth the difference by the effects: as also feeling your prosperitie and from whence it cometh, you may loose the sight of no part of this blessing. Nowe may you perceiue the nature of it, and the greatnesse, that from a weakned and almost breathlesse state, is come

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to be the most opulent, strong and entire Empire of the world. What shall we call it? no naturall name can expresse it, it is a miracle; *Take vp thy bedde and walke*. It is a miracle in the cure, it is no lesse in the meanes; for if the marriages of Princes, the issue of Princes, the prayers of men, the plottes of our Enimies, or the Iealosies of greatnes, could haue hindered it, England had not beene happy. We had yet laboured vnder the burthen of a torne and dismembered kingdome. How much the resisting these impediments, passeth the common course of nature euery Iudgement may easily discern: but we haue yet but halfe the sight. Amidst all these courses swaied by Ambition, and vnjust Iealosies, behold our Prince, prouoked by all means; and by some where his patience might be called in question, suffering all, induring the plots of his enemies against his right, his person against their malice, hee withstood all their hates with his loue, his loue to this his country made him suffer his wrongs, and where the hot ambition of some Princes, would easily haue couered the inuading of this Kingdom, vnder the reuenging of his wrongs, and the feare of filling it with the horrible effects of ciuil wars was a curse to his iust dislikes, choosing himselfe to feele wronge, rather then they should.

Surely if we consider this truly, we shall finde the obligation we are bound in to the diuine power, no lesse

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lesse stronge heere, then in the rest. For if the resisting wronge bee a warrant of nature to the simplest creatures, and that there is nothing more opposite to euery disposition; how much more in Kings, vnto whome God hath giuen both power and authoritie to iudge and punish iniuries and wronges? So that for the good of this lande, hee hath not alone resisted the prouocations of flesh & blood, but a liberty for a more pleasing colour and stronger excuse, no Prince euer had to make warre vpon another. Thus you see the strange and miraculous passages of former times, from how admirable proceedings your safety is deriued, but behold another part of your blessing. You buie not your peace, your plenty, your strength, your happines, no it is giue you, for wheras your safties abroad might haue bin purchased, with a Prince that might haue line heaue vpon you at home, and by exacti-
ons haue but exchanged your burthens from your shoulders to your hartes, you are blessed with one, that in his whole life, hath approued the happines of the subiect and the flourishing of his Kingdome to be his chiefe contentments. For otherwise, who would haue indured the flānder of a iust title, the death of his friendes, the plots against his person, but hee onely that valueth iustice and a common preservation aboue any humane prouocation, or ambitious enticements.

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Wee haue now heard how much we are blessed and by howe strange and extraordinarie meane, and more, that wee enioy all this without any inconuenience, either passed or to be discerned. Let vs then examine what the alteration and augmentation of this kingdome hath done. Inſomuch as all changes are Earthquakes to a State, ſhaking the very foundation of gouernment; and augmentations and increaſes, are neuer vnaccompanied of preſent daungers, and future burthens. To examine this by hiftorie, behold the Auntients, where for the paſſing of ſimple lawes, the whole body of the common-wealth, laboured betweene life and confuſion. And in thoſe changes where reformation and amendment bare the name, yet did they neuer alter without hazard the medicine being as dangerous as the diſeaſe. How different is this from ours, where the Axeltree or ypholde of our common-wealth being changed, we rather heard of it, then fealt it; or if we fealt it, it was the comfort of it. What uproire was there? what confuſion? what ſurfet of the former gouernment brake out (the inſeparable accidet of an Interraigne) what factions? what miſorders of diſcontented and deſperate perſons? but on the contrarie as men expecting a wonder, a general quietnes poſſeſſed the whole land, & as it were inſpired with the age to come, gaue ouer the care of their own miſlikes to the generall redreſſer,

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fer, & al the differēt humours nourished either by former griefes, or this long expected day, grewe in an instant to be turned to the general good, and to prepare an entertainment for the elected both by God and man, both by his title and vertues. In a worde, neuer was Prince receiued with so general an applause, nor was there euer Prince that deserued better of vs: for laying by the iustnesse of his owne title, the remembrance of his sufferings (which to another nature would haue beene accounted an earning of this kingdome) the need we had of him, the testimonies giuen to the whole world of his abillities for gouernment, laying by these considerations, he hath beene yet content to acknowledge the loue of his subiects, and not alone to acknowledge it in wordes, but to assure them of it, hee hath not respected his priuate gaine beyond their profits: To this end hath he abolished Monopolies & other prerogatiues of the Crowne, rather then to let his subiects feele any grieuance, though he might haue kept them without any colour of mislike, being to him inheritances no exactions. But his loue to vs wil not permit excuses, but on all sides sheweth he wil performe the office of a King, without mingling it with the lusts of man. But this is but one, on all sides appeare actions of the same quality; how hath he of late, to giue vs yet more testimonies of his loue, takē offenders of the highest

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nature out of the hands of Iustice and giuen them mercy? Where no excuse, no priuate petitions, no not where mercy it selfe (being gouerned by her owne nature) could haue intreated it; For our sakes they liue, and for our sakes, against the rules either of law, iustice, or pollicie. Let vs behold these parts with a true consideration, and we shall finde neuer people had so infinite blessings laid before them For whereas it hath bin too cōmon amongst some Princes, to esteeme handsome colours good paiment for subiects: our Prince, hath not only not held them good enough for vs, but euen iust reasons, if they haue any way seemed to concerne him more then his subiects, (though that which concerneth him, must them) haue bin laid by & not respected To be short, neuer was there Prince, that avowed al his actions to be grounded vpon a more vpright iudgement, which doth not onely represent vs this great blessing of ours more fully, but withall disburtheneth vs of all iealosies of partiality. For he that in all questions between himselfe & the subiect, hath not spared himselfe, cannot betweene man and man be partiall, since all partialities are begotten by self-loue. By this we may cleere the doubt of *English & Scottish*, since he is King of both, he is father of both, and (being equally charged by the King of Kings with both) owing vnto both one duty, he will giue vnto both one affection. But least I be called into question
for

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for a prooffe, behold his former gouernment, where his vprightnes had that hād with him, as neither the generality, nor the custome, could make him yeeld to the common defence & nourishing factions by names, euer protesting him highest in his opinion, that was owner of a good life, as wel as a great name. So that to be knowne for an honest man, was more then to beare the sir-name of *Steward*. He that knoweth in how contrary a course the example of that kingdō might haue nourished him, & how the customes of their Clannes had brought this integrety to the suspition of a vice, wil ask no more instances for cleering all suspitions, that foreknowledge shall neuer bar merit. For since he defended his yongest years, frō the most receiued vice of his countrey, we must expect in this riper time the habituall possession of this Regall vertue.

Now to the increase of Empire, which though it carieth the face of the happiest alteration, yet being an alteratiō, can hardly escape defects. For not only the nature of all humane accidents approues it, all things being deliuered to vs cōmixt, we being not to be trusted, either with good or il alone, separated, such are our frailties & weaknes, presumptiō or despaire, growing mightie if fed with either fortune single. But more particularly to illustrate the inconueniences of the increase of kingdoms, the cōmon examples are either by power or ambition in one
body,

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body, or by necessity compelled to offend defensively in another: Both are by conquest, whose violent effects leaue for euer an equall mistrust both in Prince and subiect, an humor of that fatall operation, as nothing but bloud & oppression followeth. What shall I say now of our encreased dominions, that haue made vs terrible to the world without any terror to our selues: But so happy and excellent meanes are the long disioyned parts of this Kingdome, brought to an inseparable imbracement. And if the long receiued Axiome of pollicie shall bee beleueued (that kingdomes must bee maintained by such meanes as they were gotten) vnto what an excellent necessity are we tyed: marriage was the meanes, a friendship ppe of that high nature that God himselte daineth to bee a witnesse of this indissoluble knot, we must maintaine it with the neereſt reſemblance, that is by a constant friendship and loue. Verely I beleue it impossible for man to thinke, how ſo infinite a bleſſing to both ſides could haue bene accompliſhed, by any other ſo eaſie and euen conditions. For neither ſide ſought others friendship by coming paſt the boundes of the reputation of a nation, there were no threatens, no violence, no ſwordes drawne of neither ſide. So that as if God would prouide to ſatiſfie euen our moſt diſtempered and ſicke affections, leaſt ſuch ſparkes might
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inflame this great action, neither nation can charge other with needing, or yeilding, or giuing way to other. So are they met, so are they prepared as they shall scarcely neede eyther time or custome the vniters of flesh to assist their incorporating, since they are by the diuine wisdom, so knit together, as it resembleth a new creation. When wee shall haue beheld on all sides the cleerenes of this benefit, how all things answere one another, and all without the least signe of any inconuenience or daunger, what place is left for suspition? or if not for suspition, was there euer any benefit possessed so entirely? who is there now that shall bring in questions of seperation and be beleued? since we may easily determine all such differences, arise out of the malignity of such dispositions, not the cause. It is most true if you will (happy Countrymen) that the streames of the common wealth and people runne contrary (for flourishing states haue commonly dissolute inhabitants, poore countreies honest people) this is because we borrowe our behaiours from our fortunes not discourses, being good or bad, according to the floud or ebbe of our estates. But if you will be owners of this happiness, you will proceed with more aduised considerations, and iudge of your Councillors as well as Councils. If they tel you of the pouerty of Scotland, examine whether our wealth shall not come

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from the addition of their Kingdome, for at once we receiue from them the stopping of our vnnece-
sary warres, and the vse of trafficke. How infinitely haue wee beene consumed in the vpholding the Low-countries, which we were enforced to vse for a stilt to vphold the body of our state. Shall not a naturall limme, nay another body, that doth not onely rescue vs, but becometh vs, be thought worthy of entertaining? There is none of vs that worne with the trauailes of the world and time, but would buy a new strength and youth at any rate: Be now ashamed to be taken with this self-loue, or els value the new youth & strength of our commonwealth. Since gratitude and the knowledge of benefits, cometh from the looking back vpon former times, let vs not be ashamed to remember times past: how was the wealth of our land decayed? how full of doubt stood wee? with what Prince or state durst we enter league, that was able to be our enemies? nay to such a state we were come, as wee were as much afraid of peace as warres, and durst trust neither. At once to bee deliuered of these, without feeling any alteration but the ease, what doth it not deserue? Without feeling any alteration, for what hath hapned in this change that we can complaine of? Warres are ceased, peace is entreated on all sides, oppressions are abolished, in the meane time, the Prince exercising al those vertues that may make
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the subiect happy, his Iustice, his mercy, his liberali-
ty, his benignity. And whereas euen the best Prin-
ces, haue thought it sufficient to exercise certaine
generall vertues, who is there that could demaund
particular fauours of any kind, and hath beene sent
away empty? Truth cannot be flattery, and that
which so many can wittnes ought not to be suspec-
ted. Not alone the deseruers of him haue tasted of
his bounty, but the assisters of the gouernment past,
haue founde it as sure a plea to be able to proue,
they serued his predecesor loyally, as those nearest
vnto himselfe. What shall wee gather of this? but
that this Kingdome is beheld of him, with the same
care that his others are, and that the seruants of it
are as deare to him. A rare example of equity, since
in the succession of Princes wee see nothing more
ordinary, then that the fauour of the seruants dieth
with the master. After this assurance to doubt his
partiality, and that the number of his auncient at-
tendence will rob the English of places and em-
ployments, cannot come but from a minde, that
speaketh his owne vices in anothers name. For since
wee cannot Iudge the thoughts but by the actions,
and that all his actions haue bene found of another
nature, from whence issue these suspitions but out
of their owne bosomes? Shall it bee thought an an-
swere that the old seruants of his Scottish Gouer-
ment haue beene rewarded? the same mind would

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haue pronounced ingratitude if they had been vnrewarded. For who is hee that censurcth honestly, and houldeth not this an argument for our encouragement, who beeing in the beginnings of our times, cannot know him but by his vsage of others, who hauing spent for him in a time of lesse expectation, and so lesse to be suspected, their youthes & strengths, how could any indifferent iudgment hould them vnworthy of rewardes? It hath then rewarded vs in them, for the example hath giuen vs encouragement, which is the very food of the soule, and the greatest prouocation of vertue. Shall we yet doubt and desire more assurances? behould euery man that hath not had a more capitall fault, then the being a stranger to him, holdeth the same place he possessed before? from the highest to the lowest, yea euen the seruants of the person & house of the last Prince are his. An vnusuall satisfaction and so to bee esteemed, and an action of a Prince, that cannot suspect that in another, that he findeth not in himselfe.

Can there now bee such another testimonie of his vprightness, when by the changing the administrators of this state, by another disposition, would haue bin thought so important a part, as he should by the alteration not onely haue rewarded others, but assured his owne person. But from the generall consent of his entrance, hath he framed the rest of
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his proceedings; he found vs then, ioyfull, loyal, loving subjects, and according to that demeanure hath he vled vs: which if we do not acknowledge, and acknowledge in making the same vse of his actions to vs, we are vnworthy of so happy a gouernment. But yet saith some body, how can it be that the number of that nation shall not shorten the benefits of the *English*? If they brought men without a kingdome it were an obiection, or if men vnder this Prince must not bring somewhat besides a petition. They haue a Countrey of their owne that yeeldeth so much plenty, as their plentie breedeth their want; for concerning the necessaries for mans life, no countrey is better furnished: & for wealth, the happinesse of their latter gouernment hath giuen such testimonies of encrease, as already they possesse enough both to defend themselves and to free their countrey from the imputation of sterility. But this is not all, the number of able men is not a discommodity, for how commeth it (thinke you) that all the Princes of Christendome thinke well of our friendship, but because wee haue many able men: So that either it must bee confessed, enuy is better food then safety, or else that two offices in one hand is not so important, as two kingdomes vnder one Scepter, vnder one Lawe, becomming one body. Neither doth the commodity of so many able men end thus, but as it bringeth reputation

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and safety from abroad, so ease and wealth at home. For when this multitude of able men shall disburthen the officers of their too much businesse, they shall not excuse vnder-briberies by their ouer many employments, and so shall the poore subiect escape paying fees vpon fees, and sometimes double and trebble briberies.

By this time it is apparant, that neither the po-
uertie nor multitude of our connexion can be pre-
iudiciall, since it is prooued they will be the onely
instruments of our enriching; and that this multi-
tude bringeth a happy necessitie for the redressing
the griefes of the greatest part of our people. Let
vs then come to the beholding this happinesse to-
gether, which since wee finde so infinitely full of
blessings as the sharpest sight cannot discerne any
inconuenience or future perill, what shall I call it?
but a diuine and miraculou^s blessing of God.
Now should we bring vnto this great benefit our
sicke and corrupt affections, though neuer so well
couered vnder the names of foresight or preuenti-
on, shall we not worthily deserue punishments an-
swerable to our fauours? Let this learne vs (good
countrimen) our duties to the Common-wealth,
whether we ought not to bring our bodyes, but to
cary our mindes, for to bring priuate driftes to the
publique busines, is an impietie of the highest na-
ture. What shall we say now to their imaginations
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that hold our vnity most profitable if it were inseparable, but if the Kings issue should faile, say they, and seuerall titles disvnite vs, then would their neighbourhood be more dangerous: for by our incorporating being growne more riche, they would be more able to affront vs. How doe these strue to bury benefits with suspitions & they haue forgot who ended our warres without miserable conditions, who hath enforced *Ireland* to lay down armes, who hath made vs capable of torreigne leagues without buying them, but beholding all these and many more both defences and benefits as things past, and now in their owne possessions they are as weary of their assisters, as they were of their feares. Or els being people of such a condition as finde most contentment in troubled & doubtfull states, because settled and flourishing are the lights that discouer ill affected and ill disposed persons, they desire to shroud themselves still in the darknesse of confused and perplexed governments. But to answer their obiection without them, how vnlike is this to the English stile, that lately durst not thinke beyond one life, and now out-runne th foure, and by Gods grace many more. And are there foure betweene this feare and vs, and is it yet a feare? It is no preuention but an impious forecast; for to prouide beyond probability, armeth our imaginations against the will of God. A strange office for man

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to vndertake, since if it were a part of his appointment, Heauen and Earth, and all their generations, revolutions and changes, and euen God himselſe were idle and vnnecessary powers. But still we inſiſt vpon our wealth and their enriching, which either we miſtake or vnderſtand not. For if we haue the aduantage of wealth we ſhall hold it, for ſince they neither can nor will demaund any thing but by way of commerce or traffique, the long and great concourſe of trading to the cheite city of our Iland, will ſuck vp ſtill the greateſt part of our wealth. But might it be that their wealth would be encreaſed, the publique good purchaſeth not loſſe but profit, for by the diſperſion the ſtate findeth the people more able and more induſtrious, from whence ariſeth the increaſe of traffique to the ſubieſt, and of cuſtome to the Prince, the moſt honeſt and eaſy way of enriching the Kings coffers. Not vnlike vnto this obiection is the miſlike that they would lay vpon the diſpoſition of the people that becauſe they haue in times paſt giuen way to their priuate miſlikes and drawne priuate quarrells to multitudes, that wealth vnto ſuch natures being like oile to fire, might drawe their fewds from a ſparke to a flame, and ſo inwrappe vs in an vnnecessary warre. But they are much deceiued in the generall operation of wealth that ſuſpect that, ſince if there be any quality in riches more then our opinion hath forced, it
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this, that it ordinarily maketh il men good citizens. For it is not the goodnesse of Lawes, their integritie, nor good effects in generall, that maketh all men obserue them, but that their wealth hath no other defence; so doe they loue Iustice and her obseruations, out of their owne particular, there beeing no way to make them conceiue that foundation of equitie (*suum cuiq; tribuere*) to yeeld euery man his owne, except they haue of their owne to make the instance. But were these probable, are wee not to prouide first against those that threaten vs neerer? is not the first and most weighty consideration of a States-man, to preuent the inuasion of forraine enemies: and can there be any other course for them, then by our leauing matter of discontentment amongst our selues. Against outward inuasions nature hath cared; we are inuironed by the Sea, and so knit together both by Religion, Language, Disposition, & whatsoeuer els can take away difference; as vnlesse we breede disagreeing affections, we are indissoluble. Neither can we nourish these, vnlesse we will contradict Heauen it selfe. Behold how we are ioyned, God, Nature, & Time, haue brought vs together, and so miraculously, if we obserue the reuolutions of time, as me thinketh the very words after the consummation of a marriage, shall not bee vnproperly vsed, *Those whome God hath ioyned together, let no man separate.* Vnto whose iudgement nowe,

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will not these obiections seeme light, if weyed with this consideration. Lawes and pollicie can fight and ouercome inwarde inconueniences, the wisdom of the Statist is aboue any of these commodities, especially in Monarchies, where ciuill matters are easily redressed, by reason of the absolute power of the Prince, and that the people are not strong enough to fauour their owne imperfections, if they come in question. But against outward inuasions, invited by inward diuisions, there is no cure, but preuention; for, being once on foot, wisdom may see the fault, but armes must determine it. To assure you, this is no idle warning, let vs both examine the States of our Neighbours, their dispositions, their former actions, and then, what is likely to leaue matter of discontentment and diuision amongst vs. First for *France*, were it one man, former fauours might warrant vs; but Kingdomes can dispence with ingratitude, therefore wee must forget their distresse, and looke for the common disposition of their prosperity, which hath euer leuelled at the keeping vs downe.

To this end, haue they alwayes held correspondence with *Scotland*, which they haue vsed for their onely refuge, to escape the *English* preparations. So that if we shal close this past their entrance; we haue taken away their first and safest defence. For now all questions must bee decided within their owne entrailes,

entrailes, where, how soeuer they speede, they must bee loofers; for, though the euent of Armes bee doubtful, yet the deciding place is certaine of losse. Now for *Spaine*, vnto whose ambitions wee haue euer beene an impediment, both in our aydes to *France*, and the Lowe Countries, though we see not the gratitude of these, yet must wee provide against the mislike of the other. For by most natures, Reuenge is preferred before Recompence, as the more profitable Qualitie: therefore must wee provide, not only against their ambitions, but mislikes, which double excitation, nothing can pacifie, but our owne strengths. But it may be, the iealosies betweene *Spaine* and *France* will cleere these dangers; Let vs not borrow a defence out of their humours, when we may haue one of our owne, nor can wee trust to it, since Hopes and Feares doe equally quench Contentions, so that if they haue no other impediment but themselves, they will (questionlesse) respit their owne mislikes, vntill they haue taken order with vs. In the meane time we search not enough the Spanish Pollicy, who beginneth his attempts through diuisions and factions, which if he espie, hee persecuteth daungerously, for by his strength in *Rome* and the *West-Indies*, he searcheth all kindes of dispositions, which if not sound, he maketh at his deuotion. To make particulars sound, we must begin with the generall; when we haue layde

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our foundation strong, and past the shaking of our enemies, wee take away the prouocations both of the Temptor and Tempted: Against their religion, let our Religion bee opposed, in respect of whose strength and reputation we ought to be more then moued, since our vnitie in bodies to our already vnited mindes, will make the reputation of our Religion so strong, as they that put on the aduerse for feare and in policie, shall neither shame nor feare to vse their owne consciences.

Shall wee see now, out of what matter our enemies can worke dissention? there is neyther ambition nor discontentment amongst our great Men, nor burthens vpon the people; lawes haue their due course, and purge the veines of the Commonwealth, from vnnaturall stoppings and corruptions. It can then be no other, then in the disposing of our new body, from which we may take the beginning of the happiest Empyre that euer was. *Plato*, to illustrate the strength of friendship, borroweth so much of Poetrie, as to tell a tale, that the body of man was first round, and whilest hee enjoyed that forme, was doubly furnished of all the Organes and abilities of man; after, abusing his strength, the gods diuided him, and left him but the halfe of that he was; but yet with a power (as finding the other halfe, which is a perfect friende, not differing in resemblance) he might againe enjoy his
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first strength and happinesse. England hath found her other halfe, shee is now doubly furnished with the strength of a Kingdome, she hath foure armes, foure legges, two heartes (made one) two powers, and double forces.

What can make vs nowe so vnnaturall, as to doubt of our restored strength: or by what rule wil suspicion be tryed? If lawes and ordinances be called, and rightly called, the soule of the Commonwealth, they must not be begotten by our appetite: for then they can neyther be diuine in their operation, nor eternall in their continuance; if wee confesse it, and appeale to Iudgement, Iudgement trieth all thinges of this nature, by the consent of these three vnuariable rules, namely, Conscience, Reason and Example, as those that giue lawes, their true essences. For Conscience reconcileth our humane lawes to our diuine, in so much as all lawes that take not them for a patterne, cannot be honest, & so not durable. Reason shapeth them against all assaultes, which cannot be without making them profitable to all. Lastly, Example assisteth the weaknes of reason with the sight of former successe, in so much, as the strength of humane reason, is but to deuise, and cannot without triall, ariue any nearer the end then probabilitie. Then to examine it by conscience; Is there not a necessity of mutual helpe imposed vpon man: and haue we freed our selues, of infinite trou-

bles, and is there not a duetie belonging to the meanes? Doth a Nation, not differing in any part from our selues, full of strength, able men, of so important a scituation, offer her selfe with open armes to embrace vs, and can we thinke of another entertainment, besides a louing and euen embracement? If the offences or violences of Kingdomes alloweth vs, first to ouercome, then to subiect and tye them with thraldome; Doth loue, freeness, amitie, brotherlike regard, require the like vsage? eyther we were wrong before, are now, or confound merit and iniuries. In a word, were there no other motiue but our Prince, who would not be ashamed to refuse such a *Medium*? since his blood is of both Nations, his minde so iust to all Nations, & that his vertues haue already confuted all obiections: what conscience is there, that hastneth not to this combination, not onely for a quiet as compelled, but for ioy, as the due of so noble & glorious a performance

Now let vs see the triall of Reason, this Ilande is happily come within the circle of one Diademe, not by conquest, nor by weaknes, nor for protection, but are drawne together by the vertue of an vnited blood, and made one mans Kingdome by the happy coniunction of the royall blood of both nations. And is that blood growne one, and shall not the Kingdomes grow one? It is Reasons office, not onely to bring the will and the desire together, but
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by the way to examine the will, from what right he desires, how iustly, and to what end. By this means, all parts haue satisfaction, or els the reason disclaymeth the employment. Wee shall neuer get reason then to goe of this errand, for we haue no right to the holding it by a diuided title, nor is there iustice in couering an vnequalitie in a Title, nor hath the end, any other soundnesse then the deuise of some sicke affection. For if there were some great difference in our powers, power might sway it, and reason would make the weaker yeelde to necessity: if the Prince were either by blood or affection, of one side, the other were too light, but hauing neither strength nor right to a superioritie, how can it belong vnto vs? Now if this be apparant, were it in our power to bind them to vs, by some vndername, how standeth it with the pollicy of a state, to leaue so many idle men; for since our industry hath euer an eie vpon our owne good, we must eyther interest them in the gaines, or wee must expect colde endeouours. For Nature hath giuen vs abilities for our vse and preferuation, which though our reason perswadeth vs to vse for the common good, yet neuer for the common good, without including our owne particular. But it may be, it wil be answerd, let their industries be spent vpon their owne soile, & so shal ours, and we will craue nothing from them. Who seeth not in this answere, either a wilful or ignorant folly,
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that forgetting their neereneſſe, the danger of their miſlikes, the gappe for ſeditions, and plottes to get entrance, we reckon them as a people that concerne vs not. No, no, they muſt haue a hand in our buſi- nes, our peace is theirs, our flourishing theirs, our ſuc- ceſſe of all kinds, theirs, in ſo much as if they be not thus farre intereſſed in theſe, and their loues ſo faſt- ned to vs, as to ouercome all temptations, we muſt expect none of theſe; ſo ſhall they or we, if we pre- uent not all enticements, be wooed; ſince forrayne forces are too weake to craze our ſtrong conſtituti- on, without ciuill iarres. Laſtly, if we looke for pre- ſidents and examples to ſtrengthen our reſolutions, neuer were two Kingdomes invited by ſo ſtrong and forcible meanes to become one, and reiected it. Contrariwiſe, Spaine, and France, were neuer abſo- lute Monarchies, vntil the firſt of ſeuen Kingdoms became one; and Normandy and Brittain were annexed to the Crowne of France; which before were vnder other Lords. The diuiding a Kingdom into petty Principalities, prepareth it to bee ſwal- lowed by a more vnited power. So ſtandeth Italy, at this day, that liueth not by her owne ſtrength, but by the iealouſies of her neighbours: yet was ſhe once Miſtreſſe of the world, and ſo would be again, (ſaith one of their authors) were ſhe re- vnited and vnder one ſcepter. But why ſeek I forrain examples, when we haue one of our owne ſo neere vs? Wales
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is englished, a Country, whose riches did not woe vs, nor her power, nor the fertillity of the Soyle; but the discommodities that wee might receyue by them whilest they were helde as Aliens, beeing matter to feed discontented or ambitious plottes, this was the furthest and onely aduantage wee expected, which since it lay within the power of our incorporating to cure, and that nature had performed halfe the worke, with the alliance of countries so neerely knit together vpon one continent, wee performed. Successe hath followed a warrant for the like occasion; but this is more like vs then that, a greater prouocation, wee differ not in language (a signe that God euer meant to haue vs one Kingdome;) and for the other conueniences of our match, as power, wealth, largenes of territories, reputation of a Kingdome, abilitie in men, there is no comparifon. That the worlde is possessed by many Lords, and that the great Empires that grew in her minoritie, crushed themselues with their owne weight, cannot in one reason bee better comprehended (mee thinketh) then that the difference of scituation, clymate and disposition, could not giue power, to the imperiall Countrie, to naturalize her Conquestes, they could not make them themselues. For it is lawes and customes and euenesse in capacitie of offices and dignities, that can make Countries loue one another truely, for so they doe as it were beget one another, and become flesh

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of flesh, and bone of bone. For want of this it hath
beene in the power of priuate men, to shake an Em-
pire, that could not haue mooued a Kingdome, and
for want of this, haue Empires beene enforced to
hould subiected Countries by garrisons, and by cru-
elties wayes, so disagreeing from nature, as their au-
thority hath depended meerely vpon fortune, and
an externall reputation, which neuer indureth a dis-
temper without a downefall, nor is euer sicke with-
out destruction. For recoverable diseases are onely
in naturall bodyes, which these beeing opposite to,
must depende onely vpon force. In the meane time,
how much the expence of treasures, and the conti-
nuall doubts wee haue of such Countries exceedeth
the aduantage, we may easily discern, if we behold
but Spaine, whose many disperfed Kingdomes haue
beene such a Burthen to them, and haue drawne
them into so many inconueniences, as his West In-
dies, and great encrease of Possessions lately annex-
ed to that Crowne, haue not beene able to defende
him from the extreamest wantes, insomuch as his
designes haue oftner stooode still for want of money
and men, then many smaller Kingdomes. Had it
beene nowe thinke you in his power to haue made
them all Spanish, and within the limittes of one con-
tinent, vpon the condition to haue all called Spaine,
and but one Nation, would hee not haue thought it
an excellent exchange? Doubt it not, since hee had

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at once beene deliuered of those charges and suspitions, that make his possessions a paine, and weaknesse rather then a strength, beeing like a Monster of nature, that hauing a body without bloud inough, hath his limmes withered and feeble, being a great bulke, drowned in his owne proportion. All forced Governements must be momentary, in so much as they leaue out the will and desire of man, which onely can beget continuance. For an instance behold Nature herselfe, who driueth at none of her endes tyrannically, but enwrapping her driftes in the naturall desires of her creatures, hath her purposes effected, not as hers, but as their owne. So must the aduised Politician proceede, if hee intendeth to giue eyther a goodly or substantiall forme to his woorke-
manship; for though man can inforce other creatures beyond their willes, yet the will of man, hauing reason to direct it, which hath a freedome and eminencie in her nature, must therefore be wrought by perswasions, not enforcements, the onely meanes to bring her to obedience, and to yeelde to the directions of others. I haue gone thus farre beyond my purpose (louing Countrimen) to free you of all suspicions, inso much as the Soule of man, is no sooner cured of any great Infirmitie, but there remaine certayne dregges behinde of doubts and suspicions. Which I hope these fewe considerations will cleere, not as they are mine, but as they are

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truthes, though at this time, (vnto an Aduersary) I cannot complayne of my weakenesse, for being the Champion of Right, I doubt not of the successe of *Dauid*.

You haue now then the sight of this great Blessing, which approacheth you so full of infinite happinesse, so pure and vncommixt with the common fortunes of the world, as you may lay by al thoughts, but such as are apt to prepare you fitte to receiue so gracious an assurance of Gods fauour, and of gratitude, though not answerable, yet answerable to your powers. In the meane time beholde the goodly time before you, so cleere and calme, as there is not so much as matter for cloudes or stormes left to breede on, (the original of the happinesse of a Common-wealth) for then onely are the inward motions of gouernement made perfect, when there ariseth neyther feares nor dangers from abroad, since those times are often so miserable, as they are not onely forced to make vse of the diseases of the time and people, but also to prayse them, the forerunner of the downefall of a State. Which you shall easily prooue if you search the ruines of the ancient Empires, where (towards their ende) vices went for vertues, and the greatest corruptions were the greatest merits. But our State is of another nature, it cannot growe old and doate, because it had no infancie or youth; wee builded not our foundation out of a
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little, and increased it after by the sworde, we are no purchasers, but inheritours, and inheritours of a State, that commeth to vs strong and flourishing, so do we want those shiftes and by-courses, which come in with necessity, which make such States in time suffer shipwracke, both by iust and naturall reasons. For hauing gotten by oppression, it standeth with Iustice that they loose so: and it is infallible, that people gotten vp by indirect meanes, though the present gayne maketh them insensible of it, yet it leaueth in them the example of the corruption; and being like creatures bredde out of putrifaction, they liue no longer then there remayneth such matter to feede on, but are after ouerthrowne by some aduerse power, or els turning head vpon themselues, are the authors of their owne destruction. But you freed from all these, shall haue a happy leasure to viewe ouer your owne inwarde partes of the Common-wealth, and beeing hindered by no new doubtēs, may search, medicine and heale, all olde griefes, which not alone the time permits, but the Prince warrants, a leach chosen by God to make a newe time settled in an instant, such is the power of Iustice and an vpright distribution, another testimonie of Gods gracious fauour vnto vs. For being strangers, though not by birth, yet by personall knowledge, and the commerce of strangers, warranting almost a partialitie to our Countrimen, it is onely the woorke of such a King, to alter nature

by the force of wisedome. So hath his iust proceedings wrought vpon vs, that neither side, being able to charge him with leaning more to one side then another, neither side hath cause to mistrust him, another doore at which Partialitie often entereth. Will you know now what we haue escaped? the being begotten by a diseased father, for this time, being the father of the succeeding, had it, constitution beeing corrupted by partialitie, the after-ages would for euer haue felte it, which would haue beene so much the more dangerous, because as in naturall bodies, hereditarie diseases are about the skill of the Physitian, so would these of the States-men. But ours, that is to bee directed by a Prince so infinitely indued by the graces both of God, Nature and Fortune, wee may assuredly expect actions answerable to such a concurrence of vertues. To that height of felicitie are you then arriued, as not onely you shal enjoy your Countrie without feares, your estates without hourelly impositions, and your liues without warres and hazards, but as if you exchanged these for their contraries, your Countrie shall yeelde you peace, and by peace infinite contentments, your estates shall encrease daily, and you shall not buy your owne industries of strange impositions and taxes: and warres that had wont to diuorce you from your parents and wiues, and by presses violently pull you from your owne quiet courses, to sacrifice you to the distempered and troubled

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troubled age, to quench the fire of forraine ambitions that threatned vs, shall no more haue any such power ouer you. But your time and determinations shall be your owne, and your hopes shall not be frightened with feares. Prepare then mindes fitte to enioy so many Happinesse, and mindes fitte to bee gouerned by so sincere and iust a Prince, whose very entrance amongst vs hath had that Vertue, as to driue away all threatening calamities that hung ouer our heades. Let it not bee forgotten, since the remembrance of passed perilles is sweet, and not only sweet but profitable, for it inuiteth vs to the acknowledgement. And since we cannot better testifie our thankfulnessse to God, then in offering our obedient hearts to the meanes hee chose for the expressing this his wonderfull and gracious fauour vnto vs; let vs begin our contentments from him, who like the Sunne hath dispersed and consumed our doubts, and like the Sunne draweth nothing from beneath, but to yeelde it downe agayne with more vertue then he receiued it.

FINIS.